

aguard; and it was manifest, that some intense or other was preying upon their vitals. Mocking solution, of their mystery, at length. The wife of a physician of some eminence, Madame O——, one of the inmates of the was awakened by the voice of a lady, in a scream demanding instant assistance, coming to break in the door, and asking for her husband, M. O——. He was at Paris. She then led her O——, with a light, to her own apartment, for the first time, was dark. The specter that met her eyes, there, was the body of a man, stretched on the floor, with the head supported by a pillow. He had hung himself; and, a slight warmth yet remained, showing that, a few minutes earlier, might have prevailed, he beyond possibility of restoration. This was her husband, a wealthy heir, and had married a young man in violation of the wishes of her father. He soon dissipated her whole fortune, and then, to the extremity of indigence, and despair, planted in his mind the fixed idea of self-destruction, which all his prayers diminished affection could not shake.

He withdrew from Paris to the retired village of the wretched wife devoted herself to the task of watching her husband, to prevent the execution of his horrid resolve. Day and night, her ever full, nor turned from him. This was the nature of that fearful wildness that resembled, of those restless vigils, which no power, less than such a motive, could have protracted so long. At length, on that last night, physical nature yielded to the exhaustion of such passion and such sleep. While her husband slept, or feigned sleep, she, in a brief forgetfulness of her vigil, wakening, the room was dark, and her husband answered her voice. She found him, by groping the room, suspended by a slight cord from the wall. She instantly cut him down, placed his head upon a pillow; and the rest is easily told.

It is a singular thing that we more often read of tragedies of intensely concentrated horror, in-gauging suicide, among the French, than among any nation. Such an occurrence never could have been among ourselves. It is to be ascribed to the vehemence of passion, which, notwithstanding common opinions of French lightness and frivolity, is a decided element in their character, together with general absence of religious restraint. The writings of the philosophers (!) of the past, and the entire school of fiction at the present age, embellish the worst passions and the most fearful horrors to which they lead human nature, have, doubt not, had a lead-part in causing the suicide at poor weak Frenchman, and the misery of that noble man.—Metropolitan.

SINGING BOOKS.

The season is approaching for the commencement of singing Schools, the subscriber would give notice that varieties of Singing Books will be furnished at the publishers, at No. 19 Washington street.

D. H. ELIA.

A. L. HASKELL & CO.

Wholesale and Retail Dealers in Furniture, Feather, Mattresses, Beds, &c. at Chambers Nos. 8 and 10 Dock—have on hand, and will continue to keep constantly in stock, in any quantity that may be wanted, the following articles, viz—Seagrass, Dressing Cases, Bureaus, Green and Red, Featherbeds and common Tables, Work Tables, Bedsteads, Couches, Sofas, &c. Sofa Bedsteads, Crisp Bedsteads, Mahogany and stained-wood Trunk, and common Chairs, Cabinet Bureaus, Wash Stands and Tables, Counting Room and Portable Desks, Looking Glasses, Brass Fire Stoves, Brass Time Pieces, Wooden Clocks, and Brass Brushes.

Double bordered best Spanish hair, double bordered Russian hair, single bordered Russian hair—different sets and prices.

Best Northern Live Geese, Southern and West—Kinsal of various kinds—all of which are warranted on smell and moths.

Feather Beds, of different qualities and prices; Beds, Pillows and Bolsters, ready made.

Every article sold, warranted equal to recommendation, as personally attended to, and all favors thankfully received.

Nov. 11.

WHITTIER & WARREN.

ARRANGED BOOKS AND SHOES, all descriptions, by the package or single pair, No. 14 Dock Street, (opposite Faneuil Hall), Boston. If Sept. 9.

TRUSSES.

Subscriber informs the public that he continues the manufacture of TRUSSES, of every description, and has now a Shop No. 3, in Seely's Buildings, up stairs, opposite the former Gardner Street, and near the N. England m. Co. Court-street, having for 18 years past, been engaged in the manufacture and making up of these Instruments, and an opportunity of witnessing numerous distressing cases of Rupture at the very time, and he is now confident, that his father has been the keeper for more than 22 years, within two years has applied several hundred Trusses to individuals, which have given the most satisfactory relief, and by cases produced an entire cure—he is now confident, he can give every individual relief, who may be disposed to call on him. Separate apartments are provided for the accommodation of individuals calling at the very time, and he has every facility for fitting these important articles.

Repaired at the shortest notice.

Refer to Dr. J. C. WARREN, Boston—Dr. WALKER, Boston—Dr. ROBBINS, Boston.

J. F. FOSTER.

BOTANIC INFIRMARY.

Let the Sick read and attend!

The subscriber would give notice to the public generally, and to his friends particularly, that he has opened a Botanic Infirmary in Methuen village, Mass., where he will be happy to attend upon any who may favor him with their patronage.

The subscriber feels confident, from his own experience and reason, that the Thomsonian system is in itself sufficient to cure every disease, and every exigency to which human nature is exposed. He has seen every case of disease—low down to the powerful effect of vegetable remedies, in the space of twenty-four hours. If any doubt, let him come—see—and if the system, upon trial, prove good, advise in it; if bad, then, and not till then, discard it.

Female nurse, well qualified for the business, will devote all her attention upon the female patients, who may require the Infirmary for the recovery of their health.

Assortment of Vegetable Medicines will be kept for sale in the Infirmary, among which are the following articles, viz—Rhubarb, Syrup, Rhubarb, Drops, Vegetable Powder, Vegetable Bitters, Rheumatic Liniment, &c. &c.

L. H. BENNETT.

BOOK AND JOB PRINTING

ECUTED with neatness, and on reasonable terms, at the HERALD OFFICE, 19 Washington street.

TERMS OF THE HERALD.

The HERALD is published weekly at \$2.00 per annum, in advance; or within two weeks from the time of subscribing. If paid in advance, it will be charged, and \$3.00 paid at the close of the year.

All communications on business, or designed for publication, should be addressed to Mr. KINGSBURY, Jr., post paid, containing \$10.00, or five subscribers.

All communications, accounts of revivals, and other matters of public interest, must be accompanied with the names of the writers, and be particular to write the names of subscribers, and the name of the post office to which papers are sent, in such a manner that there can be no misunderstanding.

ZION'S HERALD.

Published by the Boston Wesleyan Association, under the Patronage of the New England Conference of the Methodist Episcopal Church.

Vol. VI. No. 49.

BOSTON, WEDNESDAY, DECEMBER 9, 1835.

Whole No. 323.

ZION'S HERALD.

Office No. 19 Washington St.

BENJ. KINGSBURY, JR., EDITOR,
ASSISTED BY AN ASSOCIATION OF GENTLEMEN.

David H. Elia, Printer.

FOR ZION'S HERALD.

To John Henry Hopkins, D.D., Bishop of the Protestant Episcopal Church, in the Diocese of Vermont:

LETTER VII.

RIGHT REVEREND SIR—After quoting from the tenth and thirteenth of the XXXIX articles, in support of your second proposition, that the Temperance Society opposes vice and attempts to establish virtue, in a manner, which is not in accordance with the word of God; you proceed as follows:—

"The simple principle here set before us—and it is a fundamental principle in true religion—is this: that there can be no moral or spiritual virtue without God; that His will is the right Sovereign of his creatures; that it is their first duty and their only real happiness to seek his favor through Christ; that as he is the Author of life, both to body and to soul, so he is the great Preserver and Director of their powers and faculties; that, consequently, no work that is morally good can be successfully undertaken without him who is the source of all good; and that the doing even of that which is good in itself, without reference to his will, is not acceptable in his sight, but the contrary."

To all this you yield, of course, your unequalled assent; and we affirm, that the Temperance Society proceeds upon this principle of action, as we have already shown. It might be well to understand your interpretation of the words, "reference to his will." Among the commandments of God are these, *thou shalt not take the name of the Lord thy God in vain;—remember that thou keep holy the Sabbath day;—thou shalt do no murder;—thou shalt not commit adultery;—thou shalt not steal;—thou shalt not bear false witness against thy neighbor.* Now the statute books of our country contain penal provisions against every one of these offenses, blasphemy, Sabbath-breaking, murder, adultery, theft, and perjury. Incalculable good has been effected, as we have hitherto supposed, by such human legislation. And we have always believed that this good was done, with reference to the will of God. But, upon your construction, it cannot be so, for the Legislature is not a religious society. To be sure, in the very preamble of some of these statutes, the most direct reference may be found to God and to eternity. But the Legislature, "as a body," is not a Christian society; so far from it, that fourteen members of the Legislature of Massachusetts, during the winter session of 1834-5, gave their suffrages for an abandoned infidel, as chaplain of the House of Representatives. The Legislature is not a Christian society, "because its conditions of membership are made to suit the unbeliever;" and every object of such legislation, as well as "the object of the Temperance Society is one of the branches of morality already provided for by Religion itself, and cannot therefore be consistently inculcated by Christians in any other manner than that which accords with Christian principle."

But let us go forward with your labors. You proceed to say:—

"A plain illustration of this principle may be found in the relation of parent and child. Suppose, for example, that I command my son to perform any particular act, and he refuses to obey me, openly despising my authority, and repaying my affection with ingratitude and scorn. But as soon as he finds that the very act which I command, will be gratifying to his companions or will serve his interest, he forthwith complies with it, for this reason only; while he continues as hardened towards me—his father—as before. Is it not manifest that I should regard such conduct as an insult to my parental rights? Instead of gratifying me, would it not wound me to the heart to see, that the very thing which my child had so readily done to please himself or his associates, was the same which I had entreated and commanded in vain?"

This, in our opinion, is a very unhappy illustration. Let us run the parallel: God commands the drunkard to forsake his evil ways; he refuses to obey God; but forsores his evil ways, because an abandonment of strong drink is agreeable to his companions, and will serve his interest. Now the drunkard's companions are not very likely to be propitiated, by his relinquishment of strong drink; and his interest is by no means the only point, upon which the friends of temperance are disposed to concentrate the force of their arguments. They have to deal with the very best feelings of his nature; and, if there be the least possible encouragement for such a procedure, they enter, at once, upon the highest and holiest considerations. And, after these, the recovery of his fallen respectability, the effect of his reformation upon the character of his children, the satisfaction, which it will procure for his parents, and the happiness, which it will bring to the bosom of an injured wife, are pressed upon his notice, more earnestly than the considerations of personal interest.—"Would it not wound me to the heart, to see, that the very thing, which my child had so readily done to please himself or his associates, was the same which I had entreated and commanded in vain?"

Most probably it would; but, unless we are altogether misinformed, in relation to your Reverence's notions of practical discipline, you would not confine your corrective operations to a theoretical exhibition of the fifth commandment. If the offender should be brought to his reason, by a skillful application of the strap, would not the hand of the operator be likely to succeed "by the exercise of its own inherent power, without any divine assistance?" Is not obedience to parents "one of the branches of morality already provided for by Religion itself?" What, upon your principle, would the reformation of your child be worth, founded on no religious motive, but produced by the fear of man and not of God? We should ourselves suppose, that, by humbling his pride in this manner, you might prepare his mind for the reception of good impressions. But, according to your construction of "the articles," it cannot be so, for "works, done before the grace of Christ, and the inspiration of the Spirit, are not pleasant to God;" so that all those tokens of submissiveness and obedience, produced by the fear of the strap, are not pleasant to God, and, of course, it is to be regretted that you had not waited patiently for a spontaneous reformation! We think your Reverence would have acted more wisely, had you suffered "the articles" to repose in peace.

We now present our readers with the two succeeding paragraphs of your lecture:—

"Now the Almighty is infinitely more than a parent to us,—our Creator and Redeemer,—the Benefactor of every hour and moment of our lives. Amongst his commands, we find an express prohibition of the vice of intemperance; and yet men disregard and despise his will, and go on in open contempt of his authority! But when they are persuaded that it will please their fellow men, or restore their health, or help their family comfort or their worldly interest, they forthwith pledge themselves to abstain, without any regard to their sin in the sight of heaven, or any profession of repentance for their transgression of the divine law. Is it not plain, that a reformation like this, is a sort of mockery before God? Is it not saying to the Majesty of the Most High, in effect, 'I disregard thy will, but I respect the opinions of my fellow mortals. I despise thy word, but I esteem the word of my neighborhood. I will not change my course to please thee, but I will change it to gratify myself, or my family.' Surely it needs no argument to show, that a change like this could neither be acceptable in the sight of God, nor could it calculate upon his blessing; and, therefore, we are brought back to the principle of the whole Bible, set forth in our article and approved by reason herself, that acts, good in themselves, when performed from worldly motives, while we continue to despise the will of God, and act in proud independence of him, are rather sinful than pleasing in his sight, because they are an open manifestation of the rebellion of our hearts against his authority."

"Now these being the principles of the Christian, is he at liberty to invite men to forsake vice or practice virtue on any other ground? Can he consistently encourage them to reform in their own strength, and help them to flatter themselves that they can do a good work without God? Can he assist in persuading men that temperance may be set up by itself, on pure worldly motives, without reference to religious principle, and suffer them to suppose that they are doing right when they submit to the force of public opinion, although they may be as far as ever from any reverence or regard for the divine law? Can he enter into union with an effort which attempts to amend the world on the theory of the infidel philosopher, by attaining the temporal benefits of the virtue of temperance, without any connection with the plan with which the practice of all virtue is placed by the wisdom of Heaven?"

The higher your Reverence's fabric rises in the air, the more light and fantastical it appears, to those of us, who are contented to walk upon the earth; and the more manifestly it seems to need the support of that, "which is fundamental to the whole." What more is required of us than a repetition of the assertion, so frequently made? We entirely deny the correctness of your premises. They are utterly false. The Temperance Society recognizes the highest and holiest principles of action. How can you reconcile it to your conscience to exhibit the Temperance Society, as giving utterance to such abominable wickedness, it is not easy to perceive: "I disregard thy will, but I respect the opinions of my fellow mortals. I despise thy word, but I esteem the word of my neighborhood. I will not change my course to please thee, but I will change it to gratify myself or my family."

Such is the language which you attribute to the Temperance Society, when addressing Almighty God. You cannot escape from this charge; and if you cannot, how far such a gross and unwarrantable imputation is consistent with the character of a Christian Bishop, the public will decide.

We proceed to your last remarks, in support of your second proposition:—

"But there is another, and perhaps a more satisfactory method of showing the Christian, that the principle of the Temperance Society is hostile to the principles of the Gospel. It is the marked fact, that, while Christ begins with the heart, 'There is nothing,' saith our Lord, 'that entering into a man can defile him, but that which cometh out of the heart, defileth him; for out of the heart come evil thoughts, murders, adulteries, blasphemies;' and again saith our Lord, 'now do ye Pharisees make clean the outside of the cup and of the platter, but your inward part is full of ravening and wickedness.' (Matt. xxiii. 26.) 'Thou Pharisee, cleanse that which is within, and thence will shine out of thee.' On the same principle, John the Baptist preached 'Repent, for the kingdom of heaven is at hand,' and after his converts had professed this repentance, and had been baptized in Jordan, confessing their sins; then he exhorted them to bring forth works worthy of repentance; that is, to show, by a corresponding conduct, that their repentance was sincere."

But in direct opposition to this, the Temperance Society begins by breaking down a particular sinful habit, and by demanding an abstinence from that which will bring on this habit, without asking any repentance whatever, which is manifestly washing the outside, without any reference to the heart?" Can any thing be less true than this bold assertion? We could quote hundreds of pages, in proof of the falsity of your statement, from the Reports of the American Temperance Society, which it is more charitable to believe, that you have never read, than that you have wilfully misrepresented. We offer a single extract from page 52 of the Fifth Report: "Never was an idea farther from the truth, than that which represents the Temperance Reformation as only a secular concern, affecting principally the body; or confined in its influence to this world, or to time; to be discussed only on the week-day, and that only as a matter of convenience, expediency, or domestic comfort, pecuniary profit, or reputation and respectability. Its principal influence, and that which in importance eclipses and swallows up every other, is upon the soul, and for eternity; according to the sentiments of the learned judge referred to—'As much as the soul is worth more than the body, as much as eternity is longer than time, so much more important is its influence on the soul than on the body, and with regard to eternity than with regard to time. And till its influence on the character, prospect, and destiny of the soul for eternity shall be exhibited on the Sabbath, from the pulpit, by the ministers of Christ, to every distiller, and trafficker, and user of the drunkard's poison in the land, who does not, on account of devilish, so hate the light as to refuse to come to it, this engine of death eternal will not cease to operate, nor this citadel of Satan be demolished. Ministers may think that they could not be supported without the avails of the distillery, and the dram-shop, or the countenance of those who furnish or support them; and churches may think that it is not ecclesiastical for them to move, or for their members to act on the subject; and both may hope that others, Temperance Agents, or Societies, will do the work, and accomplish the object without their assistance, and that they had better say nothing, and do nothing, but mourn in secret and pray; though church members continue to carry on the traffic, and cause thousands eternally to die; yet it is not so. No minister of Christ, in doing the work of Christ, needs the gains of ungodliness; and no church of Christ is strengthened or sanctified by having rum-makers, and rum-sellers, and rum-drinkers for members.'"—Would

your Reverence, or rather would any clear-headed reasoner infer, from all this, that no repentance is asked,—that the Society confines its operations to "washing the outside, without any reference to the heart?" We have here also a sample of your theological acumen, in the application of certain passages of Scripture. "There is nothing, which entering into a man can defile him, but that which cometh out of the heart;" for out of the heart, &c. These words of our Lord were probably never employed before, for the consolation of the rum-drinker, who must be particularly gratified to hear from an avowed enemy of all Temperance Societies, and from a Bishop, that there is nothing, which entering into a man, can defile him. Let your Reverence's theology be too extensively availed of, permit us to append the following observation, upon this passage, from Doddridge. "Though it is very true a man may bring guilt upon himself, by eating what is pernicious to his health, or by excess in the quantity of food and liquor, and a few might have done by presumptuously eating what was forbidden by the Mosaic law, which still continued in force: yet in all these instances the pollution would arise from the wickedness of the heart, and be just proportionable to it, which is all our Lord asserts." (Conn. on Mark vii. 15.)

"Out of the heart," said our Lord, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;" in the parlance of the world, drunkenness is said to be the prolific mother of these very things. "Take heed to yourselves," saith our Lord, "lest at any time your hearts be overcharged with surfeiting and drunkenness." Now these evil things, which defile a man, proceed of course out of the heart, but of all known causes, which stir up the sinfulness of man's heart, the most powerful and the most universal is drunkenness; and therefore our Lord expressly enjoins against it. Here our blessed Redeemer points to the conduct, because the conduct has its influence upon the heart. Such precisely is the course of the Temperance Society, and its motives are the same. It is therefore untrue, that, while Christ begins with the heart, the Temperance Society begins with the conduct. The sermon on the mount is replete with references to the external conduct of mankind; and the friends and agents of the Temperance Society, a very large proportion of whom are the ministers of Christ, are continually and energetically pressing, upon the intemperate man, the propriety and necessity of abandoning the use of intoxicating liquor, because it is leading him to perdition, and bringing down upon his head the wrath of God.

It is absolutely impossible to perceive any reasonable foundation for your position, that the Temperance Society "opposes vice, and attempts to establish virtue, in a manner which is not in accordance with the word of God." Why sir, were "woe, and contentions, and babblings, and wounds without cause, and redness of eyes," indicated, in the word of God, as the miserable consequences of intemperance? To deter mankind from the commission of this particular vice. Why did not the inspired writer proclaim the simple fact, that intemperance is offensive in the sight of God? Why did he commence with the conduct and its consequences? Why did he not reason that the pure love of God? Because Solomon was not of the same opinion with the Bishop of Vermont. Solomon believed that the presentation of such considerations as those, to which we have referred, every one of which is of the present world, having a direct reference to personal comfort and respectability, and domestic and social happiness, was eminently useful and proper, and in perfect accordance with the will and design of Almighty God. We sincerely regret, Right Reverend Sir, that any difference of opinion should exist between Solomon and yourself, because we apprehend, that all men, excepting a few individuals of the school of Laud, will decide in favor of Solomon.

In our next letter, we shall examine your third proposition, in relation to the Temperance Society, that "if it could succeed, it would be a triumph of infidelity." A MEMBER OF THE PROT. EPISCOPAL CHURCH.

"Speaking of wine, Bishop Taylor in his sermon entitled 'The House of Feasting,' has the following remarks: 'I experience of the world it is the law to lust; and so man must ever pray to God for a pure soul in a chaste body, if himself does not live temperately; for in this case he shall find that which enters into him shall defile him more than he can be cleansed by those vain prayers that come from his tongue and not from his heart.'"

We think with you, Right Reverend Sir, "that Christians too understand this, cannot consistently engage in it." But what number of Christians, does your Reverence suppose, understand this as you would have us believe that you understand it yourself! Is it true, in any sense, that "the Temperance Society begins by breaking down a particular sinful habit, or by demanding an abstinence from that which will bring on this habit, without asking any repentance whatever, which is manifestly washing the outside, without any reference to the heart?" Can any thing be less true than this bold assertion? We could quote hundreds of pages, in proof of the falsity of your statement, from the Reports of the American Temperance Society, which it is more charitable to believe, that you have never read, than that you have wilfully misrepresented. We offer a single extract from page 52 of the Fifth Report: "Never was an idea farther from the truth, than that which represents the Temperance Reformation as only a secular concern, affecting principally the body; or confined in its influence to this world, or to time; to be discussed only on the week-day, and that only as a matter of convenience, expediency, or domestic comfort, pecuniary profit, or reputation and respectability. Its principal influence, and that which in importance eclipses and swallows up every other, is upon the soul, and for eternity; according to the sentiments of the learned judge referred to—'As much as the soul is worth more than the body, as much as eternity is longer than time, so much more important is its influence on the soul than on the body, and with regard to eternity than with regard to time. And till its influence on the character, prospect, and destiny of the soul for eternity shall be exhibited on the Sabbath, from the pulpit, by the ministers of Christ, to every distiller, and trafficker, and user of the drunkard's poison in the land, who does not, on account of devilish, so hate the light as to refuse to come to it, this engine of death eternal will not cease to operate, nor this citadel of Satan be demolished. Ministers may think that they could not be supported without the avails of the distillery, and the dram-shop, or the countenance of those who furnish or support them; and churches may think that it is not ecclesiastical for them to move, or for their members to act on the subject; and both may hope that others, Temperance Agents, or Societies, will do the work, and accomplish the object without their assistance, and that they had better say nothing, and do nothing, but mourn in secret and pray; though church members continue to carry on the traffic, and cause thousands eternally to die; yet it is not so. No minister of Christ, in doing the work of Christ, needs the gains of ungodliness; and no church of Christ is strengthened or sanctified by having rum-makers, and rum-sellers, and rum-drinkers for members.'"—Would

your Reverence, or rather would any clear-headed reasoner infer, from all this, that no repentance is asked,—that the Society confines its operations to "washing the outside, without any reference to the heart?" We have here also a sample of your theological acumen, in the application of certain passages of Scripture. "There is nothing, which entering into a man can defile him, but that which cometh out of the heart;" for out of the heart, &c. These words of our Lord were probably never employed before, for the consolation of the rum-drinker, who must be particularly gratified to hear from an avowed enemy of all Temperance Societies, and from a Bishop, that there is nothing, which entering into a man, can defile him. Let your Reverence's theology be too extensively availed of, permit us to append the following observation, upon this passage, from Doddridge. "Though it is very true a man may bring guilt upon himself, by eating what is pernicious to his health, or by excess in the quantity of food and liquor, and a few might have done by presumptuously eating what was forbidden by the Mosaic law, which still continued in force: yet in all these instances the pollution would arise from the wickedness of the heart, and be just proportionable to it, which is all our Lord asserts." (Conn. on Mark vii. 15.)

"Out of the heart," said our Lord, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;" in the parlance of the world, drunkenness is said to be the prolific mother of these very things. "Take heed to yourselves," saith our Lord, "lest at any time your hearts be overcharged with surfeiting and drunkenness." Now these evil things, which defile a man, proceed of course out of the heart, but of all known causes, which stir up the sinfulness of man's heart, the most powerful and the most universal is drunkenness; and therefore our Lord expressly enjoins against it. Here our blessed Redeemer points to the conduct, because the conduct has its influence upon the heart. Such precisely is the course of the Temperance Society, and its motives are the same. It is therefore untrue, that, while Christ begins with the heart, the Temperance Society begins with the conduct. The sermon on the mount is replete with references to the external conduct of mankind; and the friends and agents of the Temperance Society, a very large proportion of whom are the ministers of Christ, are continually and energetically pressing, upon the intemperate man, the propriety and necessity of abandoning the use of intoxicating liquor, because it is leading him to perdition, and bringing down upon his head the wrath of God.

It is absolutely impossible to perceive any reasonable foundation for your position, that the Temperance Society "opposes vice, and attempts to establish virtue, in a manner which is not in accordance with the word of God." Why sir, were "woe, and contentions, and babblings, and wounds without cause, and redness of eyes," indicated, in the word of God, as the miserable consequences of intemperance? To deter mankind from the commission of this particular vice. Why did not the inspired writer proclaim the simple fact, that intemperance is offensive in the sight of God? Why did he commence with the conduct and its consequences? Why did he not reason that the pure love of God? Because Solomon was not of the same opinion with the Bishop of Vermont. Solomon believed that the presentation of such considerations as those, to which we have referred, every one of which is of the present world, having a direct reference to personal comfort and respectability, and domestic and social happiness, was eminently useful and proper, and in perfect accordance with the will and design of Almighty God. We sincerely regret, Right Reverend Sir, that any difference of opinion should exist between Solomon and yourself, because we apprehend, that all men, excepting a few individuals of the school of Laud, will decide in favor of Solomon.

In our next letter, we shall examine your third proposition, in relation to the Temperance Society, that "if it could succeed, it would be a triumph of infidelity." A MEMBER OF THE PROT. EPISCOPAL CHURCH.

"Speaking of wine, Bishop Taylor in his sermon entitled 'The House of Feasting,' has the following remarks: 'I experience of the world it is the law to lust; and so man must ever pray to God for a pure soul in a chaste body, if himself does not live temperately; for in this case he shall find that which enters into him shall defile him more than he can be cleansed by those vain prayers that come from his tongue and not from his heart.'"

We think with you, Right Reverend Sir, "that Christians too understand this, cannot consistently engage in it." But what number of Christians, does your Reverence suppose, understand this as you would have us believe that you understand it yourself! Is it true, in any sense, that "the Temperance Society begins by breaking down a particular sinful habit, or by demanding an abstinence from that which will bring on this habit, without asking any repentance whatever, which is manifestly washing the outside, without any reference to the heart?" Can any thing be less true than this bold assertion? We could quote hundreds of pages, in proof of the falsity of your statement, from the Reports of the American Temperance Society, which it is more charitable to believe, that you have never read, than that you have wilfully misrepresented. We offer a single extract from page 52 of the Fifth Report: "Never was an idea farther from the truth, than that which represents the Temperance Reformation as only a secular concern, affecting principally the body; or confined in its influence to this world, or to time; to be discussed only on the week-day, and that only as a matter of convenience, expediency, or domestic comfort, pecuniary profit, or reputation and respectability. Its principal influence, and that which in importance eclipses and swallows up every other, is upon the soul, and for eternity; according to the sentiments of the learned judge referred to—'As much as the soul is worth more than the body, as much as eternity is longer than time, so much more important is its influence on the soul than on the body, and with regard to eternity than with regard to time. And till its influence on the character, prospect, and destiny of the soul for eternity shall be exhibited on the Sabbath, from the pulpit, by the ministers of Christ, to every distiller, and trafficker, and user of the drunkard's poison in the land, who does not, on account of devilish, so hate the light as to refuse to come to it, this engine of death eternal will not cease to operate, nor this citadel of Satan be demolished. Ministers may think that they could not be supported without the avails of the distillery, and the dram-shop, or the countenance of those who furnish or support them; and churches may think that it is not ecclesiastical for them to move, or for their members to act on the subject; and both may hope that others, Temperance Agents, or Societies, will do the work, and accomplish the object without their assistance, and that they had better say nothing, and do nothing, but mourn in secret and pray; though church members continue to carry on the traffic, and cause thousands eternally to die; yet it is not so. No minister of Christ, in doing the work of Christ, needs the gains of ungodliness; and no church of Christ is strengthened or sanctified by having rum-makers, and rum-sellers, and rum-drinkers for members.'"—Would

your Reverence, or rather would any clear-headed reasoner infer, from all this, that no repentance is asked,—that the Society confines its operations to "washing the outside, without any reference to the heart?" We have here also a sample of your theological acumen, in the application of certain passages of Scripture. "There is nothing, which entering into a man can defile him, but that which cometh out of the heart;" for out of the heart, &c. These words of our Lord were probably never employed before, for the consolation of the rum-drinker, who must be particularly gratified to hear from an avowed enemy of all Temperance Societies, and from a Bishop, that there is nothing, which entering into a man, can defile him. Let your Reverence's theology be too extensively availed of, permit us to append the following observation, upon this passage, from Doddridge. "Though it is very true a man may bring guilt upon himself, by eating what is pernicious to his health, or by excess in the quantity of food and liquor, and a few might have done by presumptuously eating what was forbidden by the Mosaic law, which still continued in force: yet in all these instances the pollution would arise from the wickedness of the heart, and be just proportionable to it, which is all our Lord asserts." (Conn. on Mark vii. 15.)

"Out of the heart," said our Lord, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;" in the parlance of the world, drunkenness is said to be the prolific mother of these very things. "Take heed to yourselves," saith our Lord, "lest at any time your hearts be overcharged with surfeiting and drunkenness." Now these evil things, which defile a man, proceed of course out of the heart, but of all known causes, which stir up the sinfulness of man's heart, the most powerful and the most universal is drunkenness; and therefore our Lord expressly enjoins against it. Here our blessed Redeemer points to the conduct, because the conduct has its influence upon the heart. Such precisely is the course of the Temperance Society, and its motives are the same. It is therefore untrue, that, while Christ begins with the heart, the Temperance Society begins with the conduct. The sermon on the mount is replete with references to the external conduct of mankind; and the friends and agents of the Temperance Society, a very large proportion of whom are the ministers of Christ, are continually and energetically pressing, upon the intemperate man, the propriety and necessity of abandoning the use of intoxicating liquor, because it is leading him to perdition, and bringing down upon his head the wrath of God.

It is absolutely impossible to perceive any reasonable foundation for your position, that the Temperance Society "opposes vice, and attempts to establish virtue, in a manner which is not in accordance with the word of God." Why sir, were "woe, and contentions, and babblings, and wounds without cause, and redness of eyes," indicated, in the word of God, as the miserable consequences of intemperance? To deter mankind from the commission of this particular vice. Why did not the inspired writer proclaim the simple fact, that intemperance is offensive in the sight of God? Why did he commence with the conduct and its consequences? Why did he not reason that the pure love of God? Because Solomon was not of the same opinion with the Bishop of Vermont. Solomon believed that the presentation of such considerations as those, to which we have referred, every one of which is of the present world, having a direct reference to personal comfort and respectability, and domestic and social happiness, was eminently useful and proper, and in perfect accordance with the will and design of Almighty God. We sincerely regret, Right Reverend Sir, that any difference of opinion should exist between Solomon and yourself, because we apprehend, that all men, excepting a few individuals of the school of Laud, will decide in favor of Solomon.

In our next letter, we shall examine your third proposition, in relation to the Temperance Society, that "if it could succeed, it would be a triumph of infidelity." A MEMBER OF THE PROT. EPISCOPAL CHURCH.

"Speaking of wine, Bishop Taylor in his sermon entitled 'The House of Feasting,' has the following remarks: 'I experience of the world it is the law to lust; and so man must ever pray to God for a pure soul in a chaste body, if himself does not live temperately; for in this case he shall find that which enters into him shall defile him more than he can be cleansed by those vain prayers that come from his tongue and not from his heart.'"

We think with you, Right Reverend Sir, "that Christians too understand this, cannot consistently engage in it." But what number of Christians, does your Reverence suppose, understand this as you would have us believe that you understand it yourself! Is it true, in any sense, that "the Temperance Society begins by breaking down a particular sinful habit, or by demanding an abstinence from that which will bring on this habit, without asking any repentance whatever, which is manifestly washing the outside, without any reference to the heart?" Can any thing be less true than this bold assertion? We could quote hundreds of pages, in proof of the falsity of your statement, from the Reports of the American Temperance Society, which it is more charitable to believe, that you have never read, than that you have wilfully misrepresented. We offer a single extract from page 52 of the Fifth Report: "Never was an idea farther from the truth, than that which represents the Temperance Reformation as only a secular concern, affecting principally the body; or confined in its influence to this world, or to time; to be discussed only on the week-day, and that only as a matter of convenience, expediency, or domestic comfort, pecuniary profit, or reputation and respectability. Its principal influence, and that which in importance eclipses and swallows up every other, is upon the soul, and for eternity; according to the sentiments of the learned judge referred to—'As much as the soul is worth more than the body, as much as eternity is longer than time, so much more important is its influence on the soul than on the body, and with regard to eternity than with regard to time. And till its influence on the character, prospect, and destiny of the soul for eternity shall be exhibited on the Sabbath, from the pulpit, by the ministers of Christ, to every distiller, and trafficker, and user of the drunkard's poison in the land, who does not, on account of devilish, so hate the light as to refuse to come to it, this engine of death eternal will not cease to operate, nor this citadel of Satan be demolished. Ministers may think that they could not be supported without the avails of the distillery, and the dram-shop, or the countenance of those who furnish or support them; and churches may think that it is not ecclesiastical for them to move, or for their members to act on the subject; and both may hope that others, Temperance Agents, or Societies, will do the work, and accomplish the object without their assistance, and that they had better say nothing, and do nothing, but mourn in secret and pray; though church members continue to carry on the traffic, and cause thousands eternally to die; yet it is not so. No minister of Christ, in doing the work of Christ, needs the gains of ungodliness; and no church of Christ is strengthened or sanctified by having rum-makers, and rum-sellers, and rum-drinkers for members.'"—Would

your Reverence, or rather would any clear-headed reasoner infer, from all this, that no repentance is asked,—that the Society confines its operations to "washing the outside, without any reference to

FOR ZION'S HERALD.

BROTHER KINGSBURY—It must, certainly, be put down as something peculiar to the present age, that there is no alternative to the discussion of a certain question, but total silence. To say the least, it is rather singular, that the only objection which can lay—the manner of doing the thing—should be lost sight of, while an objection is brought against the thing itself. Can any moral, but remedial evil be so atrocious, that it must not be looked at? So thought not Luther, Wesley, and other reformers. Would they, now, think that? And can it be improper for a Christian to be frequently reminded to remember those that are in bonds, as bound with them? If American Christians do not remember them, who will? I would say, in the behalf of others, and especially in behalf of the cause itself—Brethren, be mild—be calm; rather, be brethren. This can be done without the sacrifice of moral principle. And, finally, it is not too much to expect of the benevolent, the physicians, that they should distinguish what excites the system, unduly, from what produces a regular and healthful tone of moral feeling. If an improper character be given to a discussion now going on, let brethren, on the right side of that question, be careful that they do not give it character. Some things of the character of a cause, by the manner in which it is advocated. Others perceiving this, endeavor to give it this character, that they may make it so offensive, as to become unavailing with the pious, and thereby improper for the Herald. Let moral principle stand, though the universe sink into ruins. J. HORTON. Dec. 3, 1835.

DUTY OF PARENTS RESPECTING THEIR CHILDREN.
NO. VII.
PROFANITY.
 Mr. Editor—Children should be strictly guarded against profanity. It is one of the most iniquitous and detestable crimes of which human beings have ever been guilty. What can be looked upon with greater abhorrence by the moralist or Christian, than blasphemous oaths and imprecations falling from the lips of one of God's intelligent creatures? Children are imitative beings, and while they associate with the profane, they will naturally be led into the same wicked course. Hence they should be taught to avoid as far as practicable, the company of such vile transgressors. Parents should be assiduous in thus training their offspring, from the fact that most who are noted for profanity, commenced this practice in early life. Habits formed in youth and strengthened with the growth of years, cannot be easily dispensed with. It is easier to lead a child to desist from twenty pernicious habits, than to produce reformation from one, in a person where evil habits have become confirmed.

Once knew a person, forty years old, who had been in the habit of using profane language from childhood. So continued, but he became in this practice, that it seemed almost impossible for him to desist. By the earnest entreaties of friends, and being told that an oath accompanied almost every word, he promised reformation. But so difficult was the task, that he wrote with chalk over a number of doors, leading to places he was accustomed to frequent,—"SWEAR NOT!"

Only let parents bring up their children in the way they should go, in this respect, and an effectual barrier would be placed to the continuance of this unwholesome practice. Let all, in conjunction with parents, lend their influence to remove this evil, and soon we may walk the streets of our cities and villages without being horror-struck with oaths and imprecations. Soon the whole earth would be consecrated, as one grand temple, in which a grateful homage would ascend from the hearts and lips of millions of devoted worshippers, in all places, from the rising to the setting sun. In the domestic circle, in the social clubs, in the streets, in the public walks, in the councils of nations, and in every other intercourse of human beings, the name of God would never be mentioned, nor his character alluded to, but with feelings of profound and reverential awe. His works would be contemplated with admiration, reverence, and with gratitude, as proclaiming the glory of his kingdom, the depths of his wisdom, and the extent of his power.

R. W. ALLEN.
 North Malden, Oct. 14, 1835.

FOR ZION'S HERALD.
REV. MR. MOORE'S CASE. THE TRUTH.
 Mr. Editor—Since the resurrection of Universalism by Mr. B. Smith, late of this place, and the subsequent publication of it in the Herald, great contention has arisen among his Universalist friends and former associates. And the talk has been long and loud, that the Universalist, Mr. A. Moore, would reply to it, and show the whole story to be false. Whether by design, or accident, not a word was said to me, or my friends, about its ever appearing; and, we supposed the facts were so well known and authenticated, that Universalism itself would have impudence enough to dare to deny them.

A friend of mine, from New London, called to see me a few days ago, and said,—"Mr. Moore's reply was going the rounds in that place." I have, since, obtained a copy of this performance, and do not wonder the Universalists were so still about it; as they, no doubt, are ashamed to have it known, that their minister should be guilty of giving publicity to statements, which almost every person, in the city, knows to be false; and that he, who preaches impartial benevolence, should be guilty of slandering the character of an innocent and defenceless female.

Mr. Moore, and the Universalists, labor hard to disprove what was never asserted, that "Mr. Smith was a member of their society." I stated he had been a Universalist for more than twenty years, in the popular acceptance of that term; an open and avowed believer in, and defender of the doctrines. Some of his former associates have tried to lead to the fact of Mr. Smith's having been a Universalist, that they have adopted rules by which, if they were intended for general application, Universalists would be as scarce, in this place, as "white negroes." One of their officers, and, I presume Mr. Moore will admit, a leading member of their society, Mr. Albertson, stated, to a member of our Church, that, to belong to the society, and believe the doctrine, was not consistent with a man's being a Universalist, unless he had an experience; and, when asked what that experience was, replied, he could not tell; but if he should talk with him half a day, he would be able, perhaps, to make him understand it. An experience, however, may be told in much less time, by a Universalist, on a death bed; or, when the doctrine has tolerated impiety and crime, in him, till it is required to tell his experience, or make his confession, on the gallows. There is a rule given, in the paper, in which I found Mr. Moore's article, which, if applied in all cases, I doubt if Moore, with all his sagacity, would be able to find a Universalist in the State. It requires, in addition to a belief in the doctrine, that they "swear not at all;" "are temperate in all things;" "forgive their enemies;" avoid all manner of evil; and are careful not to offend in word; keep all the commandments of Christ, and show their faith by their works. We have but few Universalists in Norwich, if this be the rule.

Such nonsense is truly loushame; and I thought, on reading Mr. Moore's article, to have treated it with silent contempt, as unworthy of a moment's notice.—"We Yankees consider it as creditable to lose a skunk, as it is to run after one."

There is, however, such an unprovoked attack on the character and reputation of an innocent and defenceless female, by Mr. Moore, that I have been induced to give it some attention. He tells his readers,

that in conversation with her he soon found, from the "pious emotions" which she had excited, that she was not true. How sagacious Mr. Moore must have been! And with what sneering contempt he speaks of her profession and piety! It would be well if Mr. Moore would allow us to throw a little charity over him, by attributing to the instigation of the devil, the dictation of that sentence. It is likely, however, he will reject that charity, lest, by admitting it, his craft should be endangered.

I could adduce fifty witnesses to certify, if necessary, that Mr. Smith has been a Universalist, by profession, for more than twenty years—a firm and decided advocate of that doctrine, and never shrunk from it, either when drunk or sober. And his life was such as might be expected from one, who believed there was no future punishment, but that all would be happy in heaven as soon as they left this world, whatever their conduct and life may be. Mr. Moore knew that to be his sentiment, as he visited him a fortnight before his death, and had, from his own lips, a profession of his faith, and the confidence he had in it. Though he would not impress his readers with the idea, that Mr. Smith was not a Universalist, yet he says, Mr. Smith's other daughter, who, "he thinks does not belong to any society, told him her father did not renounce any doctrine on his death-bed." But why this, if they did not consider him a Universalist? Why not acknowledge his renunciation, and claim him as dying in their faith? They knew that would not do, as the facts were too well known. This daughter, who, "he thinks does not belong to any society," he knows to be a decided Universalist, a regular attendant on, and perhaps supporter, too, of that society.

There are other objections to this testimony, if it was expedient to name them, which would set it in no very favorable light. Mr. Moore is mistaken, if he thinks that the testimony of one sister, who believes herself no way responsible to God for what she says or does, will have much weight with candid people, against the other sister, no less respectable, who believes herself to be accountable, and especially in the place where they are both known.

In the account, he has given, of the conversation with the "Methodist daughter," if it be true, shows her to be a fool; and, if false, it shows him to be a liar. He denies it to be a fair representation of what passed between them. Such questions were not asked, nor such answers given. Her niece, who was present and heard the conversation, also, certifies, that Mr. Moore's account of it is an entire misrepresentation. The writer, Mr. Moore tells his readers, is not quite so bad as some others. O, no! He sinned ignorantly. And he was such an ignorant, as to know no better than to publish the statements of a foolish and lying woman. His kindness reminded me of *Joab king Abner by the board*, and said, "Art thou the spirit of divination?" Only Mr. Moore has not been so successful, as the stroke he intended for the writer has fallen upon himself. He tells us, that, though charity may cover his ignorance, yet he is wicked; since, after having become convinced of the falsity of the woman's statements, he continues to repeat them in his public discourses. How did Mr. Moore obtain a knowledge of my conviction? Had he been the spirit of divination? If so, let him divine again. I pronounce it an entire fabrication; and if Mr. Moore cannot charge it upon the Father of lies, he must father it himself, till he finds another author. There is a point in morals, when their vituperations cease to be slanderous, and their bitterest reproaches are the highest praise!

Several, who were avowed Universalists—and others, who used to go, in this respect, and an effectual barrier would be placed to the continuance of this unwholesome practice. Let all, in conjunction with parents, lend their influence to remove this evil, and soon we may walk the streets of our cities and villages without being horror-struck with oaths and imprecations. Soon the whole earth would be consecrated, as one grand temple, in which a grateful homage would ascend from the hearts and lips of millions of devoted worshippers, in all places, from the rising to the setting sun. In the domestic circle, in the social clubs, in the streets, in the public walks, in the councils of nations, and in every other intercourse of human beings, the name of God would never be mentioned, nor his character alluded to, but with feelings of profound and reverential awe. His works would be contemplated with admiration, reverence, and with gratitude, as proclaiming the glory of his kingdom, the depths of his wisdom, and the extent of his power.

N. B. The following queries for A. Moore:—Did Mr. Wilton, Mr. Leonard, or Mr. T. openly avow themselves to be Universalists? And were they acknowledged to be such by the sect, previous to their last sickness? Were they not Universalists, in the same sense as Mr. Haskell was, whom you claim to have died one? If Mr. Moore do not know that the above persons renounced the doctrine of Universalism, and all dependence upon it, and sought mercy, through Christ, before they left the world, he may by inquiring of their respective families.

W. L.
 The certificates, accompanying the above, we shall publish next week. We have been expecting these documents, for some time, and rejoice that they are so thorough, and so perfectly unanswerable. We trust they will be of advantage to the cause of sound morality. It is "dirty work," though sometimes necessary, to grapple with such antagonists. We advise Brother Livesey, now he has done his duty, to wash his hands clean, and let such a contest hereafter alone, "before it be meddled with."

The writer of the article, with the caption "PRIEST-CRAFT," will perceive that the following contains the relation of the fact mentioned by himself. We publish this, as it is more full.

FOR ZION'S HERALD.
ONE CASE OF MANY.
 Mr. Editor—I have long been convinced, that, did such liberal-minded apostles for Popery as Judge Fay and the Faneuil Hall Committee, but know what impositions are daily practised upon the ignorant members of the Catholic Church, even in our own city, they would be less zealous in pouring forth their eulogies of the Scarlet Lady.

The following is only one case, out of many. Miss M. was born and educated of Protestant parents; but becoming connected, in early life, with Catholic associates, and by them persuaded to attend the Catholic Church, she was at length, through their influence and the labors of the priests, led to believe the absurdities of Romanism. In that belief, she has continued until within the last few weeks, when Providence placed her where she heard the gospel, and was convinced of her errors. She now rejoices "in a more excellent way." In a conversation, which I had with her a short time since, she gave me the following relation:—

Some three or four years ago, she called to see Bishop Fenwick, of this city, and, in the course of conversation, he asked her if she had an *Agnus Dei*, to which she replied, she had not. The Bishop then gave her one, telling her if she would wear it about her neck, it would preserve her from the temptations of the Evil One, from the weakness of her own nature, from accidents, from lightning, earthquakes, tempests, &c.; and would also, prove a very powerful incentive to meekness, humility, and every virtue! The reader would, probably, like to know what an *Agnus Dei* is, that is able to effect wonders. It is said to be a small piece of virgin wax, about the circumference of a cent, and in the shape of a heart. On this wax, it is said the image of the Lamb of God is impressed, and that it is covered with silk. These *Agni Dei* are blessed by the Pope on the first Sunday after his inauguration, and, on that day, every seven years afterwards. The reader will observe I have used the phrase, "it is said," in describing the materials of which the *Agnus Dei* is composed. This is true. Bishop Fenwick told Miss M. that the one he gave to her, was made of virgin wax; and Catholic books say this is the material which they use. After all, we may doubt whether, in most cases, they contain a particle of this wax, bishops and books to the contrary notwithstanding. The reason for this doubt will appear in the sequel.

Miss M. took her *Agnus*, much pleased that she had found such a treasure! year after year did wear

the charm about her neck, preserving it with the greatest care, and feeling as though she was guilty almost of sin against God, if, by accident, the *Agnus* happened to fall on the floor, or ground!

Thus things continued until the last winter, when, in an unlucky hour, (a) the thought came to her mind to open her *Agnus* and look at the image of the Lamb of God on the pure virgin wax. The suggestion was followed; the silk covering carefully removed, when, instead of white wax, out came a piece of an old newspaper, the entire contents of the *Magis Agnus*!! Horror of horrors! This was too much for even a good Catholic to get over easily. At that moment, the strange thought came over her, that the whole system might be false, and a system of just such imposition as this! First impressions, however, died away; and she continued in the Romish faith, until the time of her recent conversion. This is but one case, in many, of the gross impositions practised by the priests of the Mother of Abominations, upon ignorant credulity.

J. HAMILTON.
 Boston, Nov. 25, 1835.

* I have now before me a Catholic book, entitled—"Man's only Affair;" published in this city in 1831, for the "Editors of the *Jeuit*," in which all that is stated by Miss M. relative to the composition and virtues of the *Agnus Dei* is confirmed, and much more. It is, here, said to be a sure protection against adversity, pestilence, shipwreck, fire, inundations, corruption of the air, the falling sickness, &c. And also says some things too gross to appear in a public paper, or I would extract them.

(a) Unlucky for Popery.—Ed.

ZION'S HERALD.

BOSTON, WEDNESDAY, DECEMBER 9, 1835.

REV. GEORGE CHEEVER'S CASE.
 It will be remembered that this gentleman retracted, at the last session of the Court, his technical plea of "not guilty," in his affair with Dea. Giles alias Dea. Stone.

At the present session of the Court he was sentenced to imprisonment in the common jail for thirty days, and to give bonds in the sum of \$1000 to keep the peace two years!!!

Mr. Cheever defended himself in a speech of great power. He solemnly reiterated his plea of not guilty to the indictment preferred against him. He stated that he had been in a private station in life, nothing should have induced him to relinquish the cause, while he could, by any possibility, have commanded the means of sustaining it. Unwilling as a clergyman to continue in litigation; desirous to avoid the excitement, vexation, and expense of another trial; conscious of the difficulty, not to say impossibility, of obtaining an impartial trial in Salem; wearied with the malignity of enemies, surrounded by a prejudiced community, and depressed, in some measure, by the representations, so industriously circulated, that he had injured the cause of temperance, he thought he would rather suffer wrong than longer contend, under such circumstances, with the Commonwealth.

In the course of his argument he contended that *malice* must be proved in order to constitute a libel. Yet not a malicious thought or intention can be substantiated against him. We cannot but think the minds that could have convicted Mr. Cheever upon evidence so flimsy as gossip, must have been bewildered by highly wrought passion, and improper sympathy. The verdict itself astonished us much, but the sentence more.

Mr. Cheever, reader, while you are perusing this, in jail, with the robber, and the adulterer, for writing an article on the subject of temperance,—an article that upon one individual, at least, fell like a shower of scalding lead. We know Mr. C.'s character too well to believe that iron fetters can chain his fearless mind, or iron bolts coop in his benevolent spirit. He will be George Cheever still. We honor the man—his talents, piety, energy, and integrity.

God bless him in every good word and work—despite deacons or judges.

CONGRESS commenced its twenty-fourth session last Monday. Much anxiety exists relative to the probable character of the President's Message. It is expected that something will be said respecting the abolition question. It is also thought that the message will not be very pacific in its reference to France.

CONSISTENCY.—An Editor not far from the Maine Wesleyan Journal Office, in Portland, wrote a few weeks since a very good article in favor of peace. Last week he published a petulant little squib, from a correspondent who signed himself "Zion's Herald." Was the latter designed as a commentary upon the former, brother Cox? Is an unprovoked attack a way to promote peace? The article itself is too trivial to deserve attention.

NORTHBIDGE, Nov. 30, 1835.
 BR. KINGSBURY—Permit me to inquire through you, whether a female teacher is wanted to go to the Flathead Indian Mission, where qualifications are necessary; and what provision would be made for their conveyance, support, &c.

I know of one whose heart is moved—and a desire kindled up that rises above objections; who wishes to be engaged in the work of learning the children of the western forest how to read, and work, and lift up their hearts to God. Her mother's heart before her gloried with holy zeal, to die a martyr for Christ. She died triumphantly; and who can wonder to see a daughter follow a mother's steps, where Christ is seen!

Yours, &c.

ANSWER.
 DEAR BROTHER—We take this public method of answering your letter, for the information of others as well as yourself.

We are not fully acquainted with the design of the Parent Board at New York, relative to sending single female missionaries to the Flatheads. Our impression is, however, that they have no such intention at present. It would obviously be quite impracticable to send females across the Mountains, especially single ones. They would be compelled to travel with hunting parties, exposed to great privation, suffering, sickness, and perhaps insult. It is questionable whether any female could cross through the interior, and reach the point selected by the missionaries for their location alive. The mission will, doubtless, ultimately become so much enlarged, and have so many additional conveniences, that missionaries may be sent to the Sandwich Islands, and from there to the continent.

Thus much respecting the Flathead mission. We have made these statements simply as matters of fact, and hope they will not cost the generous ardor of the lady mentioned by you. There are a variety of missions among the Indians where her services would be of importance, if she be properly qualified. Application, in such case, should be made directly to the Secretary of the parent Society, accompanied by certificates respecting her talents, piety, &c. If accepted, abundant provision would be made for her support. It is a matter which reflects great honor upon our Church, that it adequately supplies our missionaries with the comforts—not the luxuries—of life. No man or woman should have pecuniary trouble superadded to the load they must necessarily bear.

The qualifications which a female teacher should have are manifold.

1. *She should be very pious.*—She should so love the cause that she should be willing, desirous, to leave all for its sake. Her piety should be rational and exalted. It should not be of that ephemeral character which in one moment will throw her into hysterical raptures, and

at the next produce a morbid, listless melancholy. It should be even, calm, deep, holy.

2. *She should possess good natural powers.* Educated stupidity is not anywhere—but it would always come off a second best, in an encounter with the shrewdness of an Indian intellect.

3. *She should have a respectable common education.*—of course.

4. *She should have a cheerful temperament.*—Children, with whom she would most frequently be associated, should receive the impression from her general demeanor, that religion produces happiness. Her face wreathed with smiles and joy would make a deeper impression upon the minds of the tawny children of the forest, than a thousand well read and properly emphasized homilies.

Dear brother, before we conclude, allow us to recommend to your attention the Young Men's Methodist Foreign Missionary Society of New England. This association has, through struggling through a variety of obstacles, done much good. It is destined in the providence of God, to do much more. It will, probably, in the course of the ensuing year, pledge itself to sustain some foreign mission—perhaps at South America. But it must have funds. We beseech you as a preacher, for the sake of Christ, to use your influence in its behalf.

Affectionately yours, THE EDITOR.

MOB IN COLERAIN.—The "Perfectionists" have been mobbed in Colerain,—the best way in the world to increase their number. If they have violated any law, as is alleged, let the proof be collected, and the penalty enforced. Nothing will increase the "Perfectionists" more than an outbreak of popular, physical violence,—nothing.

The Greenfield Mercury says that "one of the leaders, formerly a resident of Montague, who was suspected of taking with his female disciples some liberties inconsistent with the holiness of his professions, was taken out a few days since, ridden nearly three miles upon a rail, tarred and feathered, and dismissed with an admonition to quit the town,—a piece of advice with which he has since complied. Whatever may have been the original provocation, all proceedings of this character are to be regretted and reprobated equally, whether occurring at the South or in New England, and whether directed against immoral acts or erroneous opinions. Of the former, the law of the land will take sufficient cognizance; and the latter may safely be left to the test of dispassionate and calm examination."

ERRATUM.—In Dr. Booth's reply to Rev. P. Crandall, on the last page of our last paper, fifth line from the bottom of the column, for *slave population* read *slave holders*.

PAISED BY CATHOLICS!
 Yes, Zion's Herald praised by Catholics!—aye, by George Pepper. Here it is:—

The [the Methodist] organ in this city, is the most reckless and slanderous thing that ever was issued from a public press. It has no regard to truth and decency, when speaking of Catholics, than the meanest vagabond that prowls about the streets. The Methodists and their organs, are the last people in the world, in all conscience, who should vilify and traduce any sect or body of people. Let them look to their Love Feasts, Camp-meetings, Prayer Meetings, &c. &c., what scenes of licentiousness are there enacted. And then again to their Avers, their Stebbins, their Drummmonds, and a host of other worthies, that would disgrace the walls of a State Prison. Their deacons too, what pious souls they are! especially when the spirit moves them to "works of noble daring." But enough of this. We have been led to these remarks by the reckless course of that receptacle of filth, Zion's Herald, who, in the face of five or six Protestant papers of Montreal, published a libellous and scandalous article last week, about the Nuns and Priests of that place. Had the editor not been aware when he published it that it was a scandalous falsehood, we could have excused him, but knowing it was such, there is no excuse. But let him pursue his dirty work; his tirades of abuse, calumnies, and insinuations, are calculated to do Catholics more good than injury. For if the people were to pay any attention to the trash that Zion's Herald is filled with every week about Catholics, we verily believe there would not be a Catholic in Massachusetts six months hence.

We call that praise. Sure we are that we are in the pathway of truth when the malignity of the Devil is routed to such savage ferocity.

Soberly. The spirit that dictated the above venomous paragraph, would need only the dominant power to bind all sincere heretics at the stake, dance around them while in their death-throes, and sing a joyful chorus as an accompaniment to their groans.

We want all true Protestants against sluggishness in the work of opposition. The time is short. We are called upon by the voice of humanity, by the voice of the embryo generation to come, by the voice of the spirits of just men made perfect, by the trumpet-voice of JEHOVAH, himself, to labor in this cause. The work of ten years must be accomplished in one. Herculean strength, Christ-like simplicity, Paul-like fearlessness are demanded. Come on, ye men of God, come on!

"LETTERS TO BISHOP HOPKINS."—We presume it will be understood by our readers that the author of these able productions is LUCIUS M. SARGENT, Esq. of this city, the popular writer of the "Temperance Tales." Mr. S. at the recent Temperance Convention was very aptly styled "the Sir Walter Scott of the Temperance Reformation."

These letters are not merely a reply to Bishop Hopkins; but they take an extensive range over the whole field.

"A GRAVE MATTER."
 Sometimes since, as a matter of news, we published a very serious charge preferred against Mr. George Thompson by Mr. Kaufman. It was, that he said "the slave ought to rise and cut the master's throat." Repeatedly several certificates have been published in the Liberator denying the charge. We copy two of them:—

FARMINGTON, Nov. 2, 1835.
 DEAR BROTHER THOMPSON—Yours of the 17th ult. directed to me at Utica is now before me. Did I deem it necessary I would state in detail, so far as I can recollect it, the conversation between yourself and Mr. Kaufman, at Andover, and the place where we were lecturing there, and in the house of Rev. S. W. Wilton. Mr. Kaufman was brought to the house and introduced to our acquaintance by Mr. Gregg, formerly a tutor at Dartmouth College and then a student at Andover, who was also present at the conversation.

Mr. Kaufman declares that you said—"If we preached what we ought, or taught the slaves to do what they ought, WE SHOULD TELL EVERY ONE OF THEM TO CUT THEIR MASTERS' THROATS!" I say unhesitatingly, that you did not utter any such words, or any such sentiment on that occasion; and that I never heard you do so on any other occasion, public or private, though I have labored with you weeks together in the cause of emancipation.

As to the other form of phraseology, that "every slaveholder ought (or deserves) to have his throat cut," Mr. Kaufman affirms that you employed these very words;—that you "made use of this naked, unqualified, unconditional declaration," and moreover that "repeatedly several certificates have been published in the Liberator denying the charge. We copy two of them:—

lation that every slaveholder ought (or deserves) to have his throat cut." So far from it, your assertion was qualified by its connection, and was entirely destitute of the throat-cutting part of the phraseology.

That I am correct in the above statement, I am quite sure from the fact, that Mr. Kaufman reported the same story at the time, and in substantially the same words, and that then, when the whole conversation was fresh in my mind, I declared it to be false. You are at liberty to make what use you please of this statement.

Yours truly, AMOS A. PHILLIPS.

BOSTON, Oct. 24, 1835.
 SIR—I have just now seen a communication taken from the New York Commercial Advertiser, and signed by A. Kaufman, Jr. in which the writer refers to a conversation which took place between himself and Mr. George Thompson, during the visit of the latter gentleman to Andover in July last, and in which Mr. Kaufman says that Mr. Thompson used the following language:—"If we preached what we ought, or if we taught the slaves to do what they ought, WE WOULD TELL EVERY ONE OF THEM TO CUT THEIR MASTERS' THROATS."

I cannot express the astonishment I felt upon reading this statement, as I was present during the interview, when the above language is said to have been used, and I am sure that no such language was used by Mr. Thompson. I am confident that I heard every word which passed between Mr. Thompson and Mr. Kaufman, on that occasion, as I felt considerable solicitude in it, from a little knowledge as I had previously had of Mr. Kaufman, occasioned by some statements, which I had heard him make, concerning the church of which I am a member, in the chapel of the Theological Seminary at Andover.

It can easily account for the mistake into which Mr. Kaufman has fallen, in relating to what Mr. Thompson said at that time, as he appeared to be somewhat embarrassed, especially when he was requested to mention one place in the Bible, which gave one human being the right to hold another as property. He apologized for not being then prepared to quote a passage from the Bible to this point, and added that "he could do it at another time."

Something was then said which led Mr. Thompson to quote Exodus xvi. 16.—He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death;—upon which Mr. Kaufman immediately asked,—"And would you have the slaves rise and cut their masters' throats?" or words to that effect. Mr. Thompson answered,—"No; but if one could have a right to cut another's throat the slaves would be subject to the same law, and language to this effect he repeated to Mr. K. frequently."

It was repeated, because Mr. K. said to Mr. T. a number of times—"you would have the slaves cut their masters' throats," and then once Mr. Thompson answered in reply, "that the slaves had as much right and as much provocation to do that as some of our fathers had to put the British to death, when they felt that they were oppressed by them; but he did not believe it right to shed blood in an angry passion."

During the conversation, Mr. Kaufman appeared excited, and manifested, as I thought at the time, rather an unpleasant if not a capricious spirit. Mr. Thompson manifested nothing that had the least appearance of anger; his manner was agreeable, his Christian-like, and he answered in reply, "that the slaves had as much right and as much provocation to do that as some of our fathers had to put the British to death, when they felt that they were oppressed by them; but he did not believe it right to shed blood in an angry passion."

The conversation took place at the house of Rev. S. W. Wilton, who himself was present, together with the Rev. Mr. Downing, Prof. Gregg, and some others, who will, I doubt not, confirm the statement I have made above. In the mean time, the public may rest assured, that the writer above named, labors under a misapprehension, and that George Thompson did not, at the time referred to, use the offensive language, which he has attributed to him.

LA ROY SUNDERLAND.

SECRETARIES.

We have always considered it one great deficiency in our present plan of missionary operation at New York that no CORRESPONDING SECRETARIES have been appointed exclusively for that work. What gives such efficiency to the American Board of Commissioners? Their Secretaries. They correspond constantly with the friends of missions at home, so that their postage amounts if we make no mistake to nearly \$1000 yearly. They have organized their work in such a manner that they need only to write to some of our brethren, making it their duty to reach all. They sometimes travel, making it their sole object to arouse public interest in the work. What is the result? Why, the association which commenced its operations with about \$4000, now has an annual income of upwards of \$150,000.

Last year the Methodist Missionary Society received \$40,000,—and this from a Church numbering nearly 700,000 members!!! This is not on account of our poverty. But we need a more thorough system. Let such men as FISK, or OLIN—men in whom the church has perfect confidence—be at the head of our missionary department—let them be located in New York—let them send forth their stirring appeals, and use their sound judgment in planning, and an impulse would be given that would fill our coffers.

We hope the subject may be introduced at the next General Conference, and such an appointment made. In the mean time the opinion of our clerical brethren would be of advantage.

Will not our editorial contemporaries bring it before the people in their respective countries?

CHANNING ON SLAVERY.

A notice in some of the daily papers, during the past week, of a forthcoming work on the subject of Slavery, by the Rev. Dr. Channing of this city, excited considerable attention, and created a rapid call for the book when it appeared, on Friday morning. The high reputation of the author, joined to the great sensitiveness at present existing with regard to that subject, made all classes anxious to ascertain the ground he would take. We have read it with much interest, and find it in most respects, particularly in its reasonings, illustrations, and appeals to the noblest feelings of our nature, a production calculated to reflect honor on its writer, and to take a strong hold on the public mind. The first two chapters, however, were evidently written under a stronger impulse of feeling than the remainder of the book, and the whole bears, in some degree, the impress of haste.

This work will give unequalled satisfaction to no party; and will probably add fuel to the flame it was intended to allay. The Doctor attempts to step between the opposing parties, and while he condemns them both in some degree, to check what he deems the rashness of their career.

An extract from the introduction will show the division of the work:

My plan may be briefly sketched.

1. I shall show that man cannot be justly held and used as property.

2. I shall show that man has sacred and infallible rights, of which slavery is the infraction.

3. I shall offer some explanations to prevent misapplication of these principles.

4. I shall unfold the evils of slavery.

5. I shall consider the argument which the Scriptures are thought to furnish in favor of slavery.

6. I shall offer some remarks on the means of removing it.

7. I shall offer some remarks on abolitionism.

8. I shall conclude with a few reflections on the duties belonging to the times.

Poetry.

WINTER LIGHTNING.

The flash at midnight!—twas a light
That gave the blind a moment's sight,
Then tank in tenfold gloom;
Loud, deep and long the thunder broke—
The deaf ear instantly awoke,
Then closed as in the tomb:
So life appears,—a sudden birth,
A glance revealing heaven and earth,—
It is and is not;
So fame the poet's hopes deceive,
Who sings for after-times, and leaves
A name—to be forgot;
Life is a lightning flash of breath,
Fame but a thunder-clap at death.

THE CRUCIFIXION.

BY NATHAN C. BROOKS.

The morning sun,
In splendor bright,
Gilt Salen's tower's
With living light,
And streak'd the fair ethereal blue
With tints of gold and purple hue;
Earth bloom'd in loveliness and grace,
And robb'd in smiles was Nature's face;
But soon the falling sun grows pale,
Quench'd as his beams o'er tower and vale—
The quaking earth
In sunder rent—
The rocky hills—
The battlement—
The bursting tombs
Disclose their dead;
The saints forsake
Their earthly bed;
And midnight gloom
Veils earth and skies,
For "Lo! the God
Of nature dies!"

THE TRUE CHURCH.

BY JOSIAH CONDER.

One church—though bigots fight and skeptics scorn
To view the unholy strife,
The church is one, the church of the New-Born,
Who draw from Christ their life.
One race, from Adam sprung, have peopled earth:
The heirs of heaven are one by second birth.
Diverse feature, fortune, temper, hue,
In robes or rags disguised,
Yet to their Head were each in spirit true,
As to one Lord baptized,
Then would they as one body feel allied,
And deem him brother for whom Christ has died.
Yet are they not one body? Skeptic, learn;
Divided as they be,
Still with one spirit all the pious burn:
As one they bow the knee
To God in Christ; one hope divine is theirs,
Oh, there is unity in good men's prayers.

For the one church is not the aggregate
Of churches or of sects;
But of the faithful, those whose happy state
Each with the Head connects:
O, come the day when every sect shall fall,
And Christ, the living Head, be all in all!
Christian Keepsake, for 1835.

Biographical.

FOR ZION'S HERALD.

Died in Thompson, Connecticut, the 14th instant, Mr. SAMUEL KIMBALL, aged 85 years. The subject of this brief notice, was truly a good man. He shone in the Church, and his neighborhood, with no ordinary lustre. All, who knew him, could testify of his superior worth as a man, and piety as a Christian. For more than fifty years, he had been a follower of the Lord Jesus. Down to the last ebbs of mortality, he was either cheerful in doing, or resigned in suffering, the will of God. Very few have surpassed him, either in experience, or the even tenor of their conduct. Pure in his motives and principles, peaceable in his disposition, gentle in his demeanor, with a temper easy to be entreated, having a heart full of mercy, and a life full of good fruits—being without hypocrisy in his pretensions, he fell asleep in Jesus.

Webster, Mass., Oct. 23d, 1835.

FOR ZION'S HERALD.

Died in this place, on the 11th of October, Mrs. SARAH PLACE, aged 40 years, consort of Mr. Paul B. Place. When sixteen years of age, she united herself with the Methodist Episcopal Church, in which she continued to walk as a worthy member, until the day of her death. I visited sister Place during her sickness, and generally found her composed and resigned to the will of God. She was not considered dangerous, until a short time before she died. She conversed with her companion, and endeavored to console him in his distress, by telling him of her readiness to go, and that, probably, it was best for her to be taken first. She also took an affectionate leave of her only son, an amiable young man—on whom her affections were much placed. She exhorted him, and obtained a promise that he would seek and serve the God of his mother, which I hope he is striving to do. O, may the promise to a dying mother never be forgotten!

Sister Place lived the life, and died the death of the righteous; and what more or better could we say of her, if we should write volumes upon her life and death?
Lorell, Nov. 24, 1835.

Miscellaneous.

A SKETCH.

—Twas Sabbath morn. The old curfew pealed forth its solemn notes, awakening each drowsy fragment of the mind, and recalling to fond remembrance, the day consecrated to the service of the Most High. Old and young, rich and poor, alike passed to the holy sanctuary, to receive the last benediction of their beloved Pastor. For he had grown old in the Gospel Ministry, and exhausted nature called loudly for repose. The choir commenced their lays of harmony, and warbled forth hosannas to the Lamb. Oh, there was a something crossed the mind that stirred each secret fibre of the soul, and spoke a language never to be forgotten, that this was, indeed, "the house of God and very gate of Heaven." As the choir ceased, the old veteran of the cross raised his streaming eyes to heaven, and a glow of holy

ardor beamed on his pale, furrowed brow, as, in accents sweet, he breathed the name of JESUS of NAZARETH!

Time may scar my young heart's blood—may hush fond memory into forgetfulness, but never, never will I forget the deep pathos of that voice—

"Twas music in a sinner's ear,
'Twas life, and health, and peace."

Not such music as we are accustomed to—but such as inspired the ancient Apostles to "go forth into all the world and preach Christ crucified"—it was a music, whose melody alone could soothe the restless soul—could melt the granite heart—whose silvery sounds come, booming, across the deep ocean of memory, causing the stubborn heart to respond—"Praise be to God!"

Louder, still louder the old man raised his voice, and then the tones died away; his lips moved, but he spoke not; methought I could see his bosom heave, and the big tear start, as he gazed amid the assembled throng. For he was a philanthropist—one who loved his people as his children, and now felt more tenderly concerned in yielding them up to another's charge. A momentary cloud overspread his furrowed brow, but soon passed off, leaving a beam, a smile of heavenly joy lighting the index of his soul. He seemed out of earth—a higher and a loftier destiny awaited him.

"It is solemn, my friends," he again said, "to trifle with the spirit of God—to sport with his affections, and mock his holy word. It is solemn to turn aside from life and happiness eternal, and heedlessly and swiftly to rush into the jaws of death—consuming and eternal death! Ponder awhile, ye wayward, and thoughtless, for the voice of nature asks—"Why will ye die?" The blood of Calvary asks—"Why will ye die?" And the loud trumpet of Jehovah exclaims—"WHY WILL YE DIE?" And, again, the old man ceased—his tearful eyes turned heavenward, and seemed in close communion with his God!

Years rolled away, and with them many who listened to the last admonitions of their revered monitor. The holy sanctuary no more echoed with such deep, fervid eloquence—a stranger's voice told me, that FRANCIS ASBURY had gone to God!

SIR WILLIAM JONES.—This man, so remarkable for his literary labors, for his industry and methodical habits, never was known to depart from the rules contained in a few simple maxims, which he often repeated.

The first was, never to neglect any opportunity of improvement which presented itself.

The second was, that whatever had been attained, was attainable by him; and that, therefore, the real or supposed difficulties of any pursuit, formed no reason why he should not engage in it with perfect confidence of success.

The third was, not to be deterred by any difficulties, which were surmountable, from prosecuting to a successful termination, what he had once deliberately undertaken.

It was by attending to these maxims, that he was enabled to accumulate a vast mass of knowledge, and to accomplish labors of a magnitude seldom surpassed.

HORRID SPECTACLE.

[An extract from Cox's Adventures.]

There was, however, in the midst of our festivities, a great drawback from the pleasure we should otherwise have enjoyed. I allude to the unfortunate Black-fellow who had been captured by the Flatheads. Having been informed that they were about putting one of their prisoners to death, I went to their camp to witness the spectacle. The man was tied to a tree, after which they heated an old barrel of a gun until it became red hot, with which they burned him on the legs, thighs, neck, cheeks, and belly. They then commenced cutting the flesh from about the nails, which they pulled out, and next separated the fingers from the hand, joint from joint. During the performance of these cruelties, the wretched captive never winced, and instead of suing for mercy, he added fresh stimulants to their barbarous ingenuity, by the most irritating reproaches, part of which our interpreter translated as follows:—

"My heart is strong.—You do not hurt me.—You can't hurt me.—You are fools.—You do not know how to torture.—Try it again.—I don't feel any pain yet.—We torture your relations a great deal better, because we make them cry out loud, like little children.—You are not brave; you have small hearts, and you are always afraid to fight."

Then addressing one in particular, he said, "It was by my arrow you lost your eye!" upon which the Flathead darted at him, and with a knife, in a moment scooped out one of his eyes; at the same time cutting the bridge of his nose nearly in two.

This did not stop him; with the remaining eye he looked sternly at another, and said, "I killed your brother, and I scalped your old fool of a father."

The warrior to whom this was addressed instantly sprung at him, and separated the scalp from his head. He was then about plunging a knife in his heart, until he was told by the chief to desist. The raw skull, bloody socket, and mutilated nose now presented an horrible appearance, but by no means changed his tone of defiance.

"It was I," said he to the chief, "that made your wife a prisoner last fall;—we put out her eyes;—we tore out her tongue;—we treated her like a dog. Forty of your young warriors!"

The chief became incensed the moment his wife's name was mentioned; he seized his gun, and before the last sentence was ended, a ball from it passed through the brave fellow's heart, and terminated his frightful sufferings.

THE LATE REV. W. GRIMSHAW.

In the heathenish town where Mr. G. resided, some religious persons were accustomed to meet for prayer and reading, on Sunday evenings. The master of the house, where this practice had begun, complained to Mr. G. that this pious exercise had been disturbed, and the persons coming to join in it insulted, by a number of rude, profane fellows placing themselves in a long entry from the street, to the part of the house where the meeting was held. Mr. Grimshaw requested, that in case of the repetition of this nuisance, information might, at the time, be quietly sent to him. It was repeated, and the information was sent; on which he put on his great coat, and went, in the dark, to the house, it being the winter season. He added himself, without being recognised, to the outer end of the row of blackguards, and affected to make as much rude bustle as the best of them. But being a man of athletic sinew, he managed to impel them, by degrees, further and

further up the passage, and close to the door of the room, which was thrown open in the tumult; when he with a sudden and desperate effort of strength and violence, forced the whole gang, in a moment, into the room and into the light. He instantly shut the door, took from under his great coat a horse-whip, dealt round its utmost virtue on the astonished clowns, till his vigorous arm was tired, then fell on his knees in the midst of them, uttering in a loud imperative tone,—"Let us pray;" and he prayed with such a dreadful emphasis on the words hell and damnation, that all in the place were appalled. The wretches were dismissed, and there was no more disturbance given to the prayer meetings.

THE QUAKER AND HIS NEPHEW.

My wife's memorandum rings still in my ears:—Leghorn bonnets; Levantine silks; Cashmere shawls, and lace—rye coffee and economy—what a strange mixture of inconsistencies! What shall I do? I am here for the purpose of receiving some cash, a legacy from my mother's brother, who is of the order called Quakers.

"My nephew Peter," says uncle George, "there is in the wrong to listen to thy wife's vanities for a moment; thy better judgment should correct these evils—these extravagances; thee ought not for a moment to listen to them. I would advise thee not to execute the memorandum. Go home and tell her that plainness, economy, and prudent industry, are the highest ornaments of a farmer's wife and daughters."

"But, my dear uncle, my wife and daughters are industrious, affectionate, and prudent. They have an ambition to appear decent, at least, among their society, and certainly they deserve to be gratified, if any are to be indulged in these things."

"I tell thee, Peter, thy wife is vain, and thy daughters extravagant; indulge them not. Behold my wife and daughters—in dress plain, neat, and warm; but no foreign ornament is to be seen about them; all is of their own manufacture, the produce of their own industry; are they less amiable? are they less attractive to a sober and discreet man than they would be if loaded with Levantine silk, Cashmere shawls and Leghorn bonnets? I ask thee seriously, Peter, are they less attractive to the eye for plainness of dress?"

"Certainly not, Uncle George; but you live in a Quaker society, and all around you pride themselves in plainness; my wife and daughters live in a different society, and to be out of fashion is to be out of the world with them."

"Indeed, Peter, I had a better opinion of thy wisdom and discretion than to have believed thee capable of using such an argument, or rather such an excuse for the extravagance of thy wife and daughters; they should truly set them an example of plainness, and prudence, and enforce thy example by precept."

"Yes, uncle George, you have often advised me to turn Quaker, and lead my family into your brotherhood; but this is not always easy to be done."

"The fault is in thyself, Peter; thy own dress and opinions are poor persuasions to your family to adopt the plainness and economy of the people of peace. Witness the result of our system: where are our poor? where are our drunkards? are we not a happy and peaceable people? Compare our general affluence, peace and prosperity, with any other people, and thee will see the wisdom and safety of our doctrine and habits."

"I acknowledge, uncle George, that in most things your doctrine and habits are safe, wholesome and correct; but my family lives in a different society; different fashions, habits and opinions prevail: If I deny them the usual indulgences, I shall discourage their industry, rusticate and debase their minds to a level with the meaner class of society around them."

"Thy apprehensions, my dear Peter, are groundless. Teach them to pride themselves on the neatness and plainness of their dress. Set them the example thyself. The money thou hast now received from me is the fruit of industry and economy. Had thy grandfather and mother indulged in such extravagances and follies, thou wouldst have had none to receive. Tell thy wife and daughters that this money, if laid out in good acres, and in labor to cultivate them,—in sheep and in cattle, will, in the end, produce solid comfort and independence to the family. If expended in Levantine silks, Leghorn bonnets, lace and Cashmere shawls, these will rue the day, Peter, remember I tell thee, will rue the day that gives way to such extravagances and follies."

What shall a poor husband and father do in such a case? I will consult my pillow, before I determine. I go to-morrow for New York, and will look over the memorandum again, and consider my uncle George's lecture, before I act upon it.

PRAYER.—Praying without faith is like shooting without a bullet; it makes a noise, but does no execution.

THE RUSSIAN CLERGY.

The Russian clergy, taken as a body, are tolerant in their principles towards other confessions of faith, especially towards Protestants. In my intercourse with the Greek patriarchs and prelates, the Russian metropolitans, bishops, and archbishops, I have almost uniformly been treated with an open, fraternal cordiality. Very different has been my experience in my intercourse with the Roman Catholic legates, archbishops, bishops, canons, and clergy; there always seemed a kind of shyness and distrust expressed in their features, while their manner was never easy and ingenuous. To what, I have sometimes asked myself, can this marked difference of character, in the clergy of the Eastern and Western churches, be attributed? Principally, I believe, to two causes. First, The Greek Church has never been a persecuting community, and its dogmas are nearer to the principles of the Reformation, than those of the Western church. Secondly, That preposterous principle of the Church of Rome, which condemns to everlasting woe all who are without the pale of her communion, a principle as much abhorred by the Greek as by the Protestant clergy, places an insurmountable obstacle in the way of Christian intercourse between the votaries of Rome, and the adherents of Protestantism. Before ever the Roman Catholic can have Christian feeling towards his Protestant fellow Christian, this principle must be given up. Nevertheless, no member of the Greek Church is permitted to join any other Christian communion, so that, in this respect, there is no liberty of conscience. And when a marriage takes place between one of its members and a person of another profession, the children must all be baptized into the dominant faith. As the regular clergy of Russia have all the spiritual schools and seminaries in their hands, together with the government of the Church, their time is occupied in active duties. After they have

finished their own studies, they spend a great part of their lives as teachers in the seminaries, and then as egouments and archbishops over the monasteries, where they not unfrequently continue the same duties of teachers until they become bishops; and as bishops, such is the extent of their dioceses, and the numbers of the secular clergy under them, that, though they have the assistance of a consistory, yet their time and talents are fully occupied until old age; so that the Russian clergy, of all ranks, lead laborious lives, if they conscientiously apply to the duties of their station. The bishops officiate and preach in the cathedrals on all the principal festivals, and some of them on other days also; and when they do not, their place is taken by the archimandrite or other subordinate ecclesiastic. Their sermons are, in general, simple homiletical compositions, such as the heathen bards before them, in their sheepskin coats, and sandals made of the rind of the linden tree, can well understand. The published discourses, of others, display specimens of energetic and pathetic writing, not unworthy of men who are proud of having learnt eloquence in the school of Chrysostom. I have found among them persons of genuine piety, learning, and benevolence; abstemious in their habits, and exemplary in their lives; distinguished for candor, modesty, and a truly primitive simplicity of manners. As to the secular or parochial clergy, they form a kind of distinct tribe, like that of the Levites of old; because none but the sons of the clergy are educated for the church; nor is there one instance in a thousand of any person entering the sacred profession from the other classes of society. The regular clergy, on the contrary, though often sons of priests, not unfrequently receive additions to their numbers from among the nobles, and other classes; and all the higher stations in the church are still filled up from their ranks.—Pinkerton's Travels.

INGENUOUSNESS.

"Where is mother—where is mother?" said little Henry, as he ran into the house from the garden, with the tears streaming down his cheeks.

"What do you want with mother?" said his father, who met him.

"Oh! I *ated* a currant—I *ated* a currant, and she must whip me—she'll have to whip me, for I told her I wouldn't."

Little Henry had not been well, and his mother told him not to eat any fruit without asking her permission.

In a moment of temptation, he had transgressed, but immediately he saw his fault, and repented, and confessed it, and acknowledged that he deserved punishment.

Does not every little boy and girl who reads this, love little Henry for confessing his fault to his mother? And will they not do the same, not only to their parents on earth, but to their heavenly Father, who is even more ready than earthly parents to receive and forgive repenting children?

"Oh, mother," said the same little boy, some days after, "I am so hungry, and Sally says there is no bread in the house."

"I know it my son," said his mother, "and you can't have any yet."

"Won't you give me one of those cakes?" (His mother was rolling out some biscuit.)

"They are not baked."

"Oh, I can bake it on the shovel in a minute."

"No, you cannot," replied his mother, "but if you will go away like a good child, as soon as I take them from the oven, I will call you and give you one for yourself and for each of your sisters and brother."

Now some little bad children would have cried, and said—"I want it now, I want to bake it myself—I will have it."

Or others would have said—"Ah, you won't do any such thing, I know."

But little Henry said—"Thank you, mother, thank you for such a good promise, I know you'll call me." And he ran out in the yard to play.

When the cakes were done, he came in at his mother's call holding out his little apron, (quite sure of his mother's word), to get "one for father and all the children."

Oh, that all children, and grown people too, would learn thus to believe in, obey, and trust the promises of their kind heavenly Father, who, when he refuses them any thing, always does it for their good, and if they will believe his promises and mind what he tells them, and come at his call, they will find him true to his word, and he will give them for the blessed Saviour's sake, more than they can ask or think."

DR. CHARLES HOLMAN,

No. 9 & 10 Penhallow street, Portsmouth, N. H.
HAS prepared and constantly on hand and for sale, wholesale and retail, the following Medicines:

Nature's Grand Restorative.

This valuable vegetable medicine stands unrivalled for the following complaints, viz: Dyspepsia or Indigestion, diseased Liver, Bilious Disorders, Dropsy, Asthma, Coughs, Croup, and Loss of Appetite, and by cleansing the stomach and bowels, cures pain in the side, stomach and breast, colds and worms of long standing, hoarseness, shortness of breath, nervous complaints, &c. which frequently are the effect of disease. Its virtues surpass any thing heretofore known, in removing St. Vitus Dance; two bottles have been known to cure this afflicting disease, after having baffled every exertion for four years. It has a most powerful influence in removing nervous complaints. It is pleasant to take, and its operation so much so, that it may be administered to the infant with safety. Price \$1.00 per bottle.

Directions for receiving this or any other of the following named medicines accompany and envelope each box. Certificates of the efficacy of this medicine have been received from the Rev. George Storrs, a talented and highly esteemed minister of the Gospel, of the Methodist Episcopal Church; also, from William Walker, Esq. an officer of the Customs of the port of Portsmouth, N. H.; Mr. Josiah Webster, dec'd, late of the several Banks in Portsmouth, and Mr. Robert Foster, printer, of the same place—these gentlemen, it is well known here, are as credible, respectable and competent witnesses as any persons in this community. Also from the Hon. Judge Bugin, of Allenstown, N. H.; Mr. Isaac K. Palmer of Concord, N. H.; Mr. Ralph Smith of East Cambridge, Mass. and several other as respectable persons.

Rheumatism.

Directions for using this preparation accompany each box. This ointment is safe and speedy in its operation. It contains no mercurial or other deleterious ingredients, so common a many of the popular ointments in use.

Vegetable Elixir.

This elixir is useful in all cases of pain, is taken inwardly or applied externally. Directions accompany and envelope each vial.

Fine Slippery Elm for Pouches.

There never was an article introduced into the "healing art" surpassing this for burns, blisters, cuts, bruises, chilblains, old sores and ulcers, inflamed and swollen breasts, and inflammations generally. The poultice is made in the ordinary way, as you would use any other poultice, with milk and water, cold or hot, as the case may require. There is another kind, which is called slippery elm, for internal use. All may be had in any quantity of Charles Holman, Penhallow street, Portsmouth, N. H.

Holman's Bone Ointment.

This ointment stands at the head of all remedies for the following diseases which human nature is heir to, viz: Rheumatism, both chronic and inflammatory, gout, sprains, bruises and contused wounds, long standing, &c. It dissolves all tumors, renders stiff joints limber, by producing a healthy mucous action. It assuages pain in Boils and Abscesses. Nothing equals it in swelling and inflamed breasts in females; if applied in its early stage, prevents suppuration and matter forming, and gives

in all cases immediate ease from pain. Criticisms of this fact could be given, if necessary. This remedy is directed to the public with the assurance that it far exceeds the Opodeldoc and Liniments of the present day, for the above diseases. A trial is only wanted to give it the decided preference to every thing else. Many physicians of eminence have used this ointment and extol its merits.

A certificate of Mr. Robert Gurney, carriage maker, of Portsmouth, of the cure of his daughter of a contracted knee, accompanied and envelopes each vial.

Superfine Flour of Elm Bark.

This article is a valuable specific in Pleurisy, Diarrhoea, Catarrh, Dysentery, Quinsy, Consumption, inflammation of the stomach, bowels, throat, &c. &c. Nothing surpasses it for external application as a poultice, for inflamed eyes, blains, cuts, bruises, and sores in general. This medicine is recommended by the first medical gentlemen in our country for the above complaints. Directions to each package.

Dr. Holman's Cough Syrup.

This Cough Syrup is a most valuable medicine for loosening a hard dry cough, and for those who are inclined to consumptive habits. It is valuable for children, in cases of whooping cough, croup, &c. &c.

Directions.—For grown persons, take from two to four spoonfuls, as the case may require. Children from one to two spoonfuls.

Vegetable Bitters.

This preparation is used to cure the bile and create an appetite, by restoring the digestive powers; and may be freely used both as a restorative and to prevent disease. Directions with the vial.

Holman's Drops for Fits.

A great number of children afflicted with Fits arising from various causes, as well as numerous adult cases of falling sickness, have been radically cured by a proper use of this medicine. Directions accompany each vial.

Holman's Essence of Cayenne.

This truly valuable and pleasant preparation possesses every possible advantage over that in its crude state.

Dr. Holman's Cough Powder.

This Cough Powder is a most valuable remedy for common colds, whooping cough, and coughs of long standing. It has been long tested, and is recommended by the public as one of the most valuable medicines now in use.

Directions.—Take half a teaspoonful in molasses on going to bed.

Dr. Holman's Jaundice Powder.

This powder is one of the best Jaundice preparations now in use for this distressing complaint. It warms and cleanses a foul stomach, and produces a healthy state of the bile.

A most distressing case of Jaundice accompanied with great difficulty, was recently cured in this place, in the course of three days, by the powder. Directions with the box.

Also a very general assortment of medicinal herbs, roots, leaves, &c. are constantly on hand at wholesale or retail, at as accommodating prices on commission as other arrangements, as at any other large establishment in the Union.

Particular information respecting the above medicines may be found in a pamphlet published by the Proprietor, which may be had of the Agents.

The following persons are agents for the sale of the above named medicines:—

Massachusetts. Geo. M. Mead, Union street, Maynard & Noyes, No. 13 Cornhill, and William Brown, Washington street, Boston; Rev. N. S. Spaulding, Newbury; H. Huelson, Haverhill; Joshua Holbrook, Lowell; E. H. Carter, No. 3 Wash- ington street, Salem; James Worthing, Amesbury; Rev. Samuel Norris, Salisbury; James Mudge, Lynn.

New Hampshire. Kittredge & Cleveland, Lamprey River; Uri Lamper, Hampton; Ephraim & Berry, Rochester; Pleasant R. Reuben, Wichee, Dover; James Fogg, Ossipee; William Gaul, Concord; Ephraim Day, Lamprey River; Wm. Nash & Co. Great Falls, Somersworth; John H. W. Adams, Ansonia, N. H.; Dr. W. N. Newcomb, Keegan; John H. Keegan, Haverhill; Elder Guy Beckley, Keene.

Maine. Dr. Benj. J. Lumner, Bangor; David Griffith, Portland; Elder Henry Foster, Bangor; William C. Spence, Calais; Capt. James Abbot, St. Stevens; Sam'l Jackson, Jr. & Co. Belfast; Joseph Clark, York; Sam'l Adams, Cape Neddick; Samuel Sawyer, Ogunquit; Capt. William Gooch, Wells & Henrick, Kennebunk; Enoch Goodale, Saco; William Watson, Brunswick; James Bowman, Gardiner; Tappan & Ladd, Augusta; Jesse Taylor, Norridgewock.

Vermont. Burdham & Skinner, Newbury.

New York. Hamilton & Aspinwall, James H. Hall, and A. Innes & Co., New York City; J. V. F. Vanderhoof, Brooklyn.

* * All directions signed in the hand writing of the Proprietor. eowim Sept. 16.

A. L. HASKELL & CO.

WHOLESALE and Retail dealers in Furniture, Feathers, Mattresses, Beds, &c. at Chambers Nos. 8 and 10 Dock Square—have on hand, and will continue to keep constantly on sale, in any quantity, the following articles:—

Articles, viz:—Secretaries, Dressing Cases, Bureaus, China, Card, Pembroke and common Tables, Ladies' Work Boxes, Bedsteads, Couches, Sofas, &c. Sofa 1 extra, China and Trunk Bedsteads, Mahogany and stained-wood Cradles, Fancy and common Chairs, Cabinet 4 chairs, Wash Stands and Toilet Tables, Counting Room and Portable Desks, 1 looking glass, Brass Fire Sets, Brass Time Pieces, Wooden Clocks, Hollows and Brushes.

MATTRESSES—Double bordered best Spanish hair, double bordered Russian hair, single bordered Russian Hair—different qualities and prices.

FEATHERS—Best Northern Live Geese, Southern and Western do.; Russian or various kinds—all of which are warranted free from smell and moth.

BEDS—Feather Beds, of different qualities and prices; Bed-Ticks, Pillows and Bolsters, ready made.

* Every article sold, warranted for its recommendation. Business personally attended to, and all favors thankfully received. Nov. 11.

WHITTIER & WARREN.

WARANTEED BOOKS AND FILES of all descriptions, by the package or single part, No. 14 Dock Square, (opposite Faneuil Hall), Boston. 11 Sept.

TRUSSES.

THE Subscriber informs the public and individuals afflicted with Hemorrhoids or Piles, that he has now on hand and application of TRUSSES, of every description, and has now taken a Shop No. 3, in Seely's Buildings, up stairs, opposite the estate formerly Gardner Green's and near the N. England Museum, Court-street, having for 18 years past, been engaged in the manufacture and making up of these Instruments, and had an opportunity of witnessing numerous distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father has been the keeper for more than 25 years, and within two years has applied several hundred Trusses to individuals, which have given the most satisfactory relief, and in many cases produced an entire cure, and is now confident he can give every individual relief, who may be disposed to call on him. Separate apartments are provided for the accommodation of individuals calling at the same time, and he has every facility for fitting these important articles.

Trusses repaired at the shortest notice.

* * Refer to Dr. J. C. WARREN, Boston—Dr. WALKER, Charlestown—Dr. ROBBINS, Roxbury. J. F. FOSTER.